

CONFIDENTIAL.]

[No 52 of 1898.]

REPORT ON NATIVE PAPERS

FOR THE
Week ending the 24th December 1898.

CONTENTS :

	Page.		Page.
I.—FOREIGN POLITICS.		(g)—Railways and communication, including canals and irrigation—	
Nil.		Bad condition of a road in the Murshidabad district ...	1088
II.—HOME ADMINISTRATION.		A bad road in the Bankura district ...	ib.
(a)—Police—		Railway and steamer complaints ...	ib.
Outrage against female modesty in the Mymensingh district ...	1081	(h)—General—	
Crops in the villages not watched ...	ib.	The Chief Secretary to the Government of Bengal ...	1089
Raja Peary Mohan Mukharji's son in a riot case ...	ib.	A postal complaint ...	ib.
Police high-handedness in Kutwa ...	1082	A complaint in connection with the Calcutta Medical College Hospital ...	ib.
A suspicious death in the Faridpur district ...	ib.	A European Manager for the Puri Temple ...	1090
Crime and criminal justice in the Faridpur district ...	1083		
(b)—Working of the Courts—		III.—LEGISLATIVE.	
Increase of acquittals in the Mymensingh Sessions ...	ib.	A cartoon on the Calcutta Municipal Bill ...	1091
Jurors in the Mymensingh district ...	1084		
Mr. Hamilton, District Judge of Mymensingh, and his office ...	ib.	IV.—NATIVE STATES.	
Mr. Fisher, Magistrate of Burdwan ...	ib.	Nil.	
Mr. Walmsley, Subdivisional Officer of Raniganj ...	ib.	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
The new Mukhtarship Examination rule ...	ib.	Nil.	
Oppression of raiyats by the employés of the Court of Wards, Chittagong ...	1085	VI.—MISCELLANEOUS.	
Mr. Ahmed, Sessions Judge of Rangpur ...	ib.	Cause of India's impoverishment under English rule ...	ib.
The result of the High Court Translatorship Examination ...	ib.	Government servants dealing with politics ...	1092
Babu Syama Kumud Mukharji, Deputy Magistrate of Comilla ...	1086	The Russian and British methods of government compared ...	ib.
(c)—Jails—		Mismanagement of the Puri Temple ...	1093
Nil.		Dr. Weldon on England's Mission in India ...	ib.
(d)—Education—		Mr. Grimley ...	1094
Agriculture as a subject of study in the Primary and Middle schools ...	ib.	The Lady Dufferin Fund and its use ...	ib.
The last Middle English and Middle Vernacular Examinations ...	1087		
Defects of the Madrassa education ...	ib.	URIVA PAPERS.	
Dr. Martin's special pension ...	ib.	Nil.	
(e)—Local Self-Government and Municipal Administration—		ASRAM PAPERS.	
Water scarcity in a village in the Mymensingh district ...	ib.	Nil.	
An election of members for a Local Board complained against ...	ib.		
(f)—Questions affecting the land—			
Absenteeism of zamindars ...	ib.		

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta ...	25,000	17th December, 1898.	
2	"Basumati" ...	Ditto ...	15,000	15th ditto.	
3	"Hitaishi" ...	Ditto ...	800		
4	"Hitavadi" ...	Ditto ...	About 4,000	16th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,600	16th ditto.	
6	"Prativasi" ...	Ditto ...	.....	19th ditto.	
7	"Samay" ...	Ditto ...	3,000		
8	"Sanjivani" ...	Ditto ...	3,000	17th ditto.	
9	"Som Prakash" ...	Ditto ...	1,000		
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Calcutta ...	200		
2	"Samvad Prabhakar" ...	Ditto ...	2,000	17th, 19th, and 20th December 1898.	
3	"Samvad Purnachandrodaya" ...	Ditto ...	200	17th, 19th and 20th December 1898.	
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Calcutta ...	400		
<i>Weekly.</i>					
1	"Hindi Bangavasi" ...	Calcutta ...	6,500	19th December, 1898.	
<i>Daily.</i>					
1	"Bharat Mitra" ...	Calcutta ...	.....	13th to 17th and 19th December 1898.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Calcutta ...	.....	19th December 1898.	
2	"Mefta-hur-safar" ...	Ditto ...	.....	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Calcutta ...	320	15th December 1898.	
2	"General and Gaubariasi" ...	Ditto ...	330	16th ditto.	
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Calcutta ...	.....	16th ditto.	
BENGALI.					
BURDWAN DIVISION.					
<i>Fortnightly.</i>					
1	"Ulubaria Darpan" ...	Ulubaria ...	.....	
<i>Weekly.</i>					
1	"Bangabandhu" ...	Chandernagore ...	.....	16th December 1898.	
2	"Bankura Darpan" ...	Bankura ...	572	8th and 16th December 1898.	
3	"Burdwan Sanjivani" ...	Burdwan ...	240	13th December 1898.	
4	"Chinsura Vartavaha" ...	Chinsura ...	400	18th ditto.	
5	"Education Gazette" ...	Hooghly ...	1,350	16th ditto.	
6	"Pallivasi" ...	Kalna ...	475	14th ditto.	
BENGALI.					
PRESIDENCY DIVISION.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	655	14th ditto.	
2	"Pratiker" ...	Ditto ...	603	16th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
URIYA.					
ORISSA DIVISION.					
<i>Weekly.</i>					
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....		This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150		
3	"Uriya and Navasamvad" ...	Ditto ...	309		
4	"Utkal Dipika" ...	Cuttack ...	400		
HINDI.					
PATNA DIVISION.					
<i>Monthly.</i>					
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
URDU.					
<i>Weekly.</i>					
1	"Al Punch" ...	Bankipur ...	500	2nd December 1898.	
2	"Gaya Punch" ...	Gaya ...	400		
BENGALI.					
RAJSHAHI DIVISION.					
<i>Weekly.</i>					
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	14th December, 1898.	This paper is not regularly published for want of type.
2	"Kangal" ...	Cooch Behar ...	.....	
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180		
HINDI.					
<i>Monthly.</i>					
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....	
BENGALI.					
DACCA DIVISION.					
<i>Fortnightly.</i>					
1	"Faridpur Hitaishini" ...	Faridpur ...	755		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
<i>Weekly.</i>					
1	"Barisal Hitaishi" ...	Barisal ...	300	12th December 1898.	
2	"Charu Mihir" ...	Mymensingh ...	900		
3	"Dacca Prakash" ...	Dacca ...	2,400	18th ditto.	
4	"Sanjay" ...	Faridpur ...	.....	
5	"Saraswat Patra" ...	Dacca ...	About 500	17th ditto.	
ENGLISH AND BENGALI.					
<i>Weekly.</i>					
1	"Dacca Gazette" ...	Dacca ...	500	19th ditto.	
BENGALI.					
CHITTAGONG DIVISION.					
<i>Fortnightly.</i>					
1	"Tripura Hitaishi" ...	Comilla ...	450	16th December 1898.	
<i>Weekly.</i>					
1	"Sansodhini" ...	Chittagong ...	120	14th ditto.	
BENGALI.					
ASSAM.					
<i>Fortnightly.</i>					
1	"Paridarsak" ...	Sylhet ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	340		

Name		Address		City		State		Country	
John Doe		123 Main St		New York		NY		USA	
Jane Smith		456 Elm St		Los Angeles		CA		USA	
Robert Johnson		789 Oak St		Chicago		IL		USA	
Mary White		101 Pine St		Houston		TX		USA	
David Brown		202 Cedar St		Phoenix		AZ		USA	
Susan Green		303 Birch St		Philadelphia		PA		USA	
Michael Black		404 Maple St		San Antonio		TX		USA	
Elizabeth Taylor		505 Walnut St		San Diego		CA		USA	
James Wilson		606 Cherry St		Dallas		TX		USA	
Margaret Moore		707 Elm St		San Jose		CA		USA	
Christopher Lee		808 Oak St		Austin		TX		USA	
Amanda Hall		909 Pine St		Jacksonville		FL		USA	
Daniel King		1010 Cedar St		Fort Worth		TX		USA	
Nicole Adams		1111 Birch St		Columbus		OH		USA	
Kevin Baker		1212 Maple St		San Francisco		CA		USA	
Stephanie Carter		1313 Walnut St		Indianapolis		IN		USA	
Brandon Evans		1414 Cherry St		Nashville		TN		USA	
Katherine Foster		1515 Elm St		Portland		OR		USA	
Nathan Gibson		1616 Oak St		San Jose		CA		USA	
Olivia Harris		1717 Pine St		Columbus		OH		USA	
Peter Hill		1818 Cedar St		San Antonio		TX		USA	
Quinn Ives		1919 Birch St		Dallas		TX		USA	
Ryan Jones		2020 Maple St		San Diego		CA		USA	
Sophia King		2121 Walnut St		Austin		TX		USA	
Theodore Lee		2222 Cherry St		Jacksonville		FL		USA	
Uma Miller		2323 Elm St		Fort Worth		TX		USA	
Victor Moore		2424 Oak St		San Jose		CA		USA	
Wendy Nelson		2525 Pine St		Columbus		OH		USA	
Xavier Olsen		2626 Cedar St		San Antonio		TX		USA	
Yara Parker		2727 Birch St		Dallas		TX		USA	
Zoe Quinn		2828 Maple St		San Diego		CA		USA	
Adam Reed		2929 Walnut St		Austin		TX		USA	
Bella Scott		3030 Cherry St		Jacksonville		FL		USA	
Caleb Taylor		3131 Elm St		Fort Worth		TX		USA	
Diana Vance		3232 Oak St		San Jose		CA		USA	
Ethan Ward		3333 Pine St		Columbus		OH		USA	
Fiona Wright		3434 Cedar St		San Antonio		TX		USA	
Gavin Young		3535 Birch St		Dallas		TX		USA	
Hannah Zane		3636 Maple St		San Diego		CA		USA	
Isaac Adams		3737 Walnut St		Austin		TX		USA	
Julia Baker		3838 Cherry St		Jacksonville		FL		USA	
Kaleb Carter		3939 Elm St		Fort Worth		TX		USA	
Liam Davis		4040 Oak St		San Jose		CA		USA	
Mia Evans		4141 Pine St		Columbus		OH		USA	
Noah Foster		4242 Cedar St		San Antonio		TX		USA	
Olivia Gibson		4343 Birch St		Dallas		TX		USA	
Parker Hall		4444 Maple St		San Diego		CA		USA	
Quinn Ives		4545 Walnut St		Austin		TX		USA	
Ryan Jones		4646 Cherry St		Jacksonville		FL		USA	
Sophia King		4747 Elm St		Fort Worth		TX		USA	
Theodore Lee		4848 Oak St		San Jose		CA		USA	
Uma Miller		4949 Pine St		Columbus		OH		USA	
Victor Moore		5050 Cedar St		San Antonio		TX		USA	
Wendy Nelson		5151 Birch St		Dallas		TX		USA	
Xavier Olsen		5252 Maple St		San Diego		CA		USA	
Yara Parker		5353 Walnut St		Austin		TX		USA	
Zoe Quinn		5454 Cherry St		Jacksonville		FL		USA	
Adam Reed		5555 Elm St		Fort Worth		TX		USA	
Bella Scott		5656 Oak St		San Jose		CA		USA	
Caleb Taylor		5757 Pine St		Columbus		OH		USA	
Diana Vance		5858 Cedar St		San Antonio		TX		USA	
Ethan Ward		5959 Birch St		Dallas		TX		USA	
Fiona Wright		6060 Maple St		San Diego		CA		USA	
Gavin Young		6161 Walnut St		Austin		TX		USA	
Hannah Zane		6262 Cherry St		Jacksonville		FL		USA	
Isaac Adams		6363 Elm St		Fort Worth		TX		USA	
Julia Baker		6464 Oak St		San Jose		CA		USA	
Kaleb Carter		6565 Pine St		Columbus		OH		USA	
Liam Davis		6666 Cedar St		San Antonio		TX		USA	
Mia Evans		6767 Birch St		Dallas		TX		USA	
Noah Foster		6868 Maple St		San Diego		CA		USA	
Olivia Gibson		6969 Walnut St		Austin		TX		USA	
Parker Hall		7070 Cherry St		Jacksonville		FL		USA	
Quinn Ives		7171 Elm St		Fort Worth		TX		USA	
Ryan Jones		7272 Oak St		San Jose		CA		USA	
Sophia King		7373 Pine St		Columbus		OH		USA	
Theodore Lee		7474 Cedar St		San Antonio		TX		USA	
Uma Miller		7575 Birch St		Dallas		TX		USA	
Victor Moore		7676 Maple St		San Diego		CA		USA	
Wendy Nelson		7777 Walnut St		Austin		TX		USA	
Xavier Olsen		7878 Cherry St		Jacksonville		FL		USA	
Yara Parker		7979 Elm St		Fort Worth		TX		USA	
Zoe Quinn		8080 Oak St		San Jose		CA		USA	
Adam Reed		8181 Pine St		Columbus		OH		USA	
Bella Scott		8282 Cedar St		San Antonio					

II.—HOME ADMINISTRATION.

(a)—Police.

The *Charu Mihir* of the 12th December reports the three following cases of outrage against female modesty which lately occurred in the Mymensingh district:—

CHARU MIHIR,
Dec. 12th, 1898.

- (1) A kabiraj of Jalakata, within the jurisdiction of the Sherpur thana, was going with his wife in a boat to his native village. After night-fall he anchored his boat at Khariagazi. In the course of the night, Thasa, Maijuddin and six other *budmashes* attacked his boat and took away his wife, who was in the family way. The kabiraj himself was severely beaten and his efforts to rescue his wife proved of no avail. He reported the matter to the Sherpur police-station that very night, and the police, who immediately went out to enquire, found the woman in a field. Two of the offenders have been arrested and are being tried.
- (2) A similar case has occurred in Kadamtali, within the jurisdiction of the same thana, and the offenders have been punished.
- (3) Three Musalmans are being tried by Mr. A. C. Sen for having committed outrage on the wife of one Mahes Chandra Modak.

Oppression by *budmashes* is on the increase in Sherpur, Netrakona, Kishor-ganj and the Sadar. When Mr. R. C. Dutt was Magistrate of the district, he kept the *budmashes* in check by personally going from place to place, collecting information against them, and punishing them under section 110 of the Code of Criminal Procedure. During Mr. Earle's time, a similar procedure was adopted by Babu Ganga Narayan Rai, the Sadar Deputy Magistrate. The present recrudescence of *budmashi* is due to the discontinuance of this practice by the local authorities. Mr. Roe and his subordinate Magistrates should revive the practice.

2. The *Pallivasi* of the 14th December complains that, under the new chaukidari arrangement in the villages, there has been a sad want of men to keep watch over the raiyats' paddy lying cut on the fields in this season of the year. The number of chaukidars for each village is barely sufficient to keep watch over the villagers' houses. Besides, as the villagers have now discontinued the practice of giving paddy and straw to chaukidars in return for their keeping watch over the paddy fields, the latter seem to be under the impression that it is no longer a part of their duty to keep watch over the crops. The number of chaukidars entertained in each village is also quite insufficient to check the paddy riots, which usually take place in every village. It is desirable, therefore, that, in this harvest season, constables of the Bengal Police should patrol the villages.

PALLIVASI,
Dec. 14th, 1898.

3. The *Hitavadi* of the 16th December has the following:—

Raja Peary Mohan Mukharji's son in a riot case.

In our last issue we wrote as follows regarding Raja Peary Mohan's son in a police case:—

Our correspondent writes:—"The reader may remember that one Meghnad Bagdi was killed, and four others were wounded in June, at Jerur, in the Hooghly district, within the zamindari of Raja Peary Mohan Mukharji, one of the 'pillars' of the country. The Inspector of the Dhaniakhali thana, who enquired into the case, reported that, at the instigation of the Raja's son, his *gomasta*, *nagdis* and pathans were implicated in the murder. Two Musalmans were arrested as having been implicated in the affair, and Babu Syamadhav Rai, Deputy Magistrate of Hooghly, in whose Court proceedings were instituted, served the Raja's son with a notice, calling upon him to produce his men in Court. The first notice was ignored, and a second notice was served, which made the Raja's son produce only a *nagdi* in Court. The offenders, who had been arrested by the police, have been committed to the Sessions. Many of the offenders, however, are still at large." We shall be very sorry if what our correspondent says proves true. Those who profess to be the "pillars" of the country, or their children, ought not to give the public occasion to suspect that they might be implicated in such a bad case as the one

HITAVADI,
Dec. 16th, 1898.

mentioned above. Raja Peary Mohan's son was, before this, implicated in many serious police cases. We do not believe that he will be allowed, under the British Government, to escape scot-free after the commission of an offence, simply because he is the son of a "pillar." An enquiry ought to be made into the matter brought to public notice by our correspondent.

It seems that this proposal of an enquiry has offended a wiseacre of Bagbazar, who has come forward to plead, in a strange way, for the Raja Bahadur and his son. This mighty defender of the Raja, however, says that he has come forward to plead unsolicited. Here is a specimen of his special pleading:—

"There was a serious riot, and the paragraph informs us the police have found that the Raja's son is implicated in it! But is police version gospel truth? Is it fair to traduce a nobleman, because a police officer has found against his son? We have every right to assume that the Raja's son is innocent. It is not likely that the Raja, who is no fool, will spoil everything, nay, ruin himself, by implicating himself in a riot."

We did not say that the police version of the case was to be considered as gospel truth, or that the charge preferred against the Raja's son in the police report was irrefutable. All that we prayed for was an enquiry into the charge. If the enquiry proves the Raja's son guilty, let him be punished. If it proves him innocent, let the public know it. Not only for the sake of the poor Bagdi who has been killed, but for the sake of the good name of the Raja and his son, such an enquiry has become indispensably necessary. No one says that the police report is to be considered as gospel truth, but who will not call for an enquiry into a riot into which a man has been killed, and in which the police has reported the son of a rich and powerful zamindar implicated?

Raja Peary Mohan is a learned, intelligent and powerful man. It is impossible for one to successfully prosecute the son of such an influential person. When, therefore, a serious charge has been preferred against the Raja's son in the police report, a careful enquiry ought to be made to ascertain whether there is any foundation for it or no. Otherwise, there will be no protection for the weak. In this world the weak are generally oppressed by the strong, and when a charge of oppression is brought against the strong by the weak, it becomes indispensably necessary to make an impartial and careful enquiry into it. We do not say that the guilt of the strong should be presumed, but we do say that for the protection of the weak, the doings of the strong cannot be too carefully scrutinised.

BANGAVASI,
Dec. 17th, 1898.

4. The *Bangavasi* of the 17th December quotes from the letter of a correspondent of the *Burdwan Sanjivani*, who complains of the high-handedness of the Kutwa police in the Burdwan district. Not long ago, a constable, not in his uniform, went to the Kutwa market, where he was accidentally elbowed by a fishmonger. Thereupon the constable assaulted the fishmonger, and not satisfied with this, went to the thana and returned with a few more constables, at the sight of whom the fishmonger took to his heels. He has now lodged a complaint against the police constable in question, but strange to say it is the police who have been instructed to enquire into his complaint! Two or three days after the institution of the case, some constables came to the bazar and arrested the fishmongers on the ground that they were selling rotten fish. The fishmongers have struck and no fish can be had in the market. The correspondent does not understand how the police could arrest the fishmongers for selling rotten fish. No such power is given to them in the Police Act. It is the business of the Municipality, and not of the police to keep rotten fish out of the bazar.

DACCA PRAKASH,
Dec. 18th, 1898.

5. A correspondent of the *Dacca Prakash* of the 18th December says that lately the dead body of one Sonabdi was found in a jute field, in Sidal Kura, by the Palang Police in the Faridpur district. The doctor, who conducted the *post mortem* examination, failed to ascertain the cause of death, and the case was reported by the police as one of drowning. Though the Subdivisional Officer of Madaripur has accepted the police report, the case is very suspicious, and a proper enquiry by detectives ought to be made. Not long ago the Palang Police had reported another case as one of accident, but it subsequently turned out to be a case of murder.

6. Another correspondent of the same paper says that during the last two years 60 cases of dacoity, 30 cases of murder and 80 cases of theft, with house-breaking, have remained untraced in the Faridpur district. Considering this laxity of the district police, the Government has sent two special Inspectors there. These two officers are doing their best to trace criminals, but are being thwarted at every step by the local police, assisted by the inhabitants. The Magistrates themselves seem to trust the local police more than they trust these two Inspectors. It was in consequence of this distrust that, in the Palang murder case, which had been successfully traced, the accused persons were acquitted in the face of their own confessions. The greatest unrest seems to prevail in the Madaripur subdivision. One Cherag Ali was murdered, and the Subdivisional Officer committed the informant to the Sessions, but he was acquitted for want of evidence. This is not the only case in which the Subdivisional Officer acted in a most whimsical manner. It is idle to expect that Mr. Temple, the present District Magistrate, who spends most of his time in sleep, will be able to check crime in Faridpur, where the strong are carrying everything with a high hand.

DACCA PRAKASH,
Dec. 18th, 1898.

(b)—Working of the Courts.

7. A correspondent of the *Charu Mihir* of the 12th December writes as follows:—

CHARU MIHIR,
Dec. 12th, 1898.

Increase of acquittals in the Mymensingh Sessions. It is clear from the reports of crime, which are published in the *Charu Mihir*, that the number of murder cases, and of cases of violation of female chastity, is increasing in the Mymensingh district. The public and the legal practitioners of the district are under the impression that murderers escape more easily than other offenders. The results of the murder cases which occurred in Jangalbari and Katiadi are really alarming; and Musalmans are committing the grossest oppression on low class Hindus, by taking away, by force, the female members of their families, and violating their chastity. Almost every day witnesses a poor Hindu family thus insulted and disgraced. The following are some of the chief reasons why failure of justice takes place so frequently in the trial of these two classes of cases:—

- (1) Government's mistake in placing the subdivisions of the district under Musalman Deputy Magistrates, on the ground that the district is inhabited chiefly by Musalmans. Kishorganj, Netrakona and Jamalpur prove this mistake; and Government itself, it appears, now sees it.
- (2) The fact that reports are now more attended to by the police than investigations.
- (3) Increase of the number of false witnesses, and the corruption of the inferior police officers.
- (4) The heartless and perfunctory manner in which prosecutions are conducted in the lower Courts.
- (5) The constitution of juries, which not unfrequently contain incompetent and illiterate men.
- (6) The delay which takes place in taking up Sessions cases after their committal. This delay allows witnesses to be tampered with and evidence to be destroyed.

To prevent the present mal-administration of justice in the district, it is necessary to deprive powerful men of their fire-arms, and to select officers of the highest character for the judicial and executive work of the district. The Deputy Magistrates, too, should not send up cases to the Sessions, so long as they have the power, under the law, to try them themselves. In the subtlety of the bar, in the over-scrupulousness of the bench, and in the constitution of the jury, criminals find ample loopholes for escape in the Sessions Courts.

The Editor agrees with the correspondent that Subdivisional Officers, in order to throw responsibility off their own shoulders, often send up cases to the Sessions without considering the nature of the evidence adduced in the cases. The fact that they are at times taken to task for not sending up

particular cases to the Sessions, should not make them forget their own responsibility in this respect, so far as to send up cases indiscriminately. Mr. Hamilton, who is a cool-headed and patient Judge, should make it a practice to warn the Magistrates who send up cases to the Sessions on insufficient evidence. Government, on its part, should never place an incompetent officer in charge of a subdivision. The spectacle of accused persons, committed to the Sessions on insufficient evidence, escaping scot-free, carries with it no lesson to the criminal classes, and is calculated to embolden them. The corruption of the police is another cause of the increase in the number of Sessions cases.

CHARU MIHIR,
Dec. 12th, 1898.

8. The same paper says that there being three Sessions Courts in Mymensingh, namely, the Court of the Sessions Judge, the Court of the Additional Sessions Judge, and the Court of the Assistant Sessions Judge, about 30 jurors are every day summoned to attend, but the summonses do not contain the names of the Courts to be attended. The jurors have, therefore, to find out for themselves the Courts in which their services are required. Sometimes a juror who has been summoned and has attended Court finds, on enquiry, that his name is not included in the list for that day. This causes serious trouble to those who come from distant places. Mr. Hamilton is requested to see that these sources of inconvenience to jurors are removed. He should appoint a place where jurors should assemble, and where they might be able to learn which Court they would have to attend. The frequent summoning of mufassal jurors involves them in much trouble and loss of money. As the list of jurors now stands, many jurors have to attend twice in the course of every 10 days. The names of more men should be included in the list.

CHARU MIHIR.

9. The same paper says that the punishment inflicted on Babu Basanta Kumar Guha, Nazir of the District Judge's Court, in connection with the service of summons on the Postal Superintendent, in the shape of degradation to the post of Munsif's sarishtadar, has been too severe for his offence. If Mr. Hamilton is anxious to clean the Augean stable of his office, he should inflict exemplary punishment on the men who forge the District Judge's name, and alter his orders, and not on the men who commit comparatively light offences.

Mr. Pennell, when going on leave, placed the service-book, bearing the forged signature and the altered orders of the District Judge on an application for leave, in the charge of Mr. A. C. Sen, Additional Judge. The book and the papers have since been lost from Mr. Sen's box, though it is not yet known how they have been abstracted. The case ought to be thoroughly enquired into.

BURDWAN SANJIVANI,
Dec. 13th, 1898.

10. The *Burdwan Sanjivani* of the 13th December is sorry to see a correspondent of the *Hitavadi* indulging in ridicule at the expense of Mr. Fisher, Magistrate of Burdwan. (Report on Native Papers for 10th December, paragraph 16.) Mr. Fisher's fault was that, by way of punishment, he took away a scythe from a *syce* who was cutting grass on the roadside, thereby destroying the beauty of the road. Mr. Fisher has been in Burdwan for some years, and he has never been known to do a wrong or high-handed act.

PALLIVASI,
Dec. 14th, 1898.

11. The *Pallivasi* of the 14th December is glad to learn that Mr. Walmsley, Subdivisional Officer of Raniganj, in the Burdwan district, while on tour, takes up and disposes of only such cases as come from the villages nearest to his camp. This suits the convenience of the parties concerned extremely well, and puts no one to trouble. Such conduct is commendable in a judicial officer.

EDUCATION
GAZETTE,
Dec. 16th 1898.

12. A correspondent of the *Education Gazette* of the 16th December draws the High Court's attention to the injustice which has been done by its new Mukhtarship Examination rule to the poor students, who spent their time and money in passing the middle Examination, with the one object of taking up mukhtarship as their profession, but who could not, up to last year, appear

at the examination, either because they were not of the required age or for some other reason. Many candidates were rejected by District Judges last year on account of their appearing to be below the prescribed age. What will become of these candidates now? If these unfortunate creatures had received timely notice, they would have trained themselves for some other work, say, the artizan's, instead of wasting their time in the pursuit of an object which they were sure not to gain. The High Court never decides a case without giving proper notice to the party who will be affected by its decision. And as the case of these boys has been decided without proper notice given to them, it is hoped that it will be re-considered, and that they will be given one opportunity of trying their chance.

13. A correspondent of the *Hitavadi* of the 16th December complains of oppression of raiyats by the employés of the Court of Wards, Chittagong. Babu Umes Chandra Rai, zamindar of Nayapara, has lately died, leaving a minor son, Babu Sudhansu Rai. The estate has come under the management of the Court of Wards, and it is complained that its employés are extorting a fee of two annas and a-half for each rupee from the raiyats. Lal Mian, a muharrir, is beating, confining, and otherwise ill-treating the raiyats for this fee. Here is an instance: Ujirali Panchait, an influential Musalman raiyat, was passing by the zamindar's cutcherry, when Lal Mian called him and demanded rent, together with the *salami* or fee. Ujirali promised to pay the rent another time, as he had nothing with him then. Upon this Lal Mian ordered a peon to arrest him. Ujirali shoved off the peon and took to his heels, but he was overtaken by Lal Mian's myrmidons. They brought him to the cutcherry, where he was shoe-beaten and ill-treated in various other ways. Ujirali has prosecuted Lal Mian and all the Court of Wards employés, headed by Rai Kailas Chandra Das, Bahadur, are trying their best to defend the accused.

HITAVADI,
Dec. 16th, 1898.

14. The same paper finds fault with the decision of Mr. Ahmed, Sessions Judge of Rangpur, in a rape case, recently tried by him. In this case, the complainant stated that a young woman, Yasoda by name, of Kishorganj, in the Nilphamari subdivision of the Rangpur district, had been forcibly abducted by a local Musalman zamindar, kept confined in several places, and ravished by him. The case was instituted in the first instance, in the Court of the Subdivisional Officer of Nilphamari, who committed the accused to the Sessions under sections 147 and 366 of the Indian Penal Code. When the charge was framed, nothing was known about the whereabouts of the injured woman. But later on she managed to escape from her confinement in the company of a relative. The zamindar's men tried to intercept her on the way, but she was brought, under police escort, to the Magistrate of Rangpur, where she gave a description of all the injuries that had been done to her.

HITAVADI.

On the day of the hearing of the case, the Government Pleader applied for a postponement on the ground that an important witness had turned up in the shape of the injured woman. The Sessions Judge, however, declined to grant a postponement, heard the case, disbelieved the evidence for the prosecution, and acquitted the accused.

It is such a Judge as this who so long kept the Government spell-bound, and induced it to pardon him his numerous failings and short-comings. The unfortunate Rangpur people have so long been praying and praying for his transfer, but in vain. Their prayer has at last been granted, and Mr. Ahmed has been transferred from Rangpur.

Judges like Mr. Ahmed are multiplying in this country. The increase of such wayward and whimsical Judges is due to the fact that Judges and Magistrates in this country are never taken to task for miscarriages of justice, for বিচার বিভুলি, for muddles in trials. It is, however, high time to find out a remedy for this evil. Those who, entrusted with the dispensation of justice, trample upon justice in this way, are enemies not only of the Government, but also of society and the country.

15. The *General and Gauhari Asfi* of the 16th December says that the absence of the name of Kazi Abdul Latif, ex-Editor of the *Darussaltanat and Urdu Guide* newspaper, from the list of the Urdu candidates who

The result of the High Court
Translatorship Examination.

GENERAL AND
GAUHARI ASFI,
Dec. 16th, 1898.

have passed the Calcutta High Court Translatorship Examination, is a clear indication that the Urdu examiner acted very carelessly. It is a wonder how a man like the Kazi, who is known throughout India as one of the best Urdu writers, has failed to pass in Urdu while he has passed in Kaythi-Hindi, in which his acquirement is comparatively poor. Seeing that a man of the Kazi's ability has failed in an examination which has been passed by many who cannot approach him in point of learning, it is probable that the Kazi's failure is due either to an oversight on the part of the examiner, or to the fact that some personal grudge made the examiner do him an injustice. The Chief Justice is solicited to rectify the error. If he thinks a fresh examination unnecessary, he should have the papers re-examined by the Board of Examiners.

TRIPURA HITAIISHI,
Dec. 16th, 1898.

16. The *Tripura Hitaishi* of the 16th December writes as follows:—

Babu Syama Kumud Mukharji, Deputy Magistrate of Comilla. We have no objection to Babu Syama Kumud Mukharji, Deputy Magistrate of Comilla, gaining a notoriety. But we shall fail in the sacred duty we have imposed on ourselves, if we say nothing about his tarnishing the good name of the British Government by his manner of administering justice. We know that our feeble protest will be slighted by Babu Syama Kumud. We can hardly expect that our criticism will set him right, when repeated humiliation and degradation received at the hands of the Government have failed to do so. But we hope that what we are writing will attract the Government's notice.

Babu Syama Kumud's behaviour towards parties and mukhtars is simply disgraceful, and unworthy of a gentleman. He insults every mukhtar who enters his Court by any other door than that assigned by him for the purpose.

Babu Syama Kumud is said to eat nothing during day-time. He, therefore, feels no inconvenience in attending Court at 9-30 or 10 A.M. And as soon as he comes to Court, he calls out the cases on his file, and in the absence of parties, pleaders, mukhtars and witnesses, who fail to come to Court at that early hour, strikes the cases off. The practice of the Deputy Magistrate is interfering with a proper administration of justice. In a criminal circular it is expressly laid down that no Court should sit at an hour which is inconvenient to the public, or when they cannot attend without suffering loss. But Babu Syama Kumud is not the man to obey a circular order. He boasts of his practice of attending Court at 10 A.M. He has to receive applications from two thanas, and has, in consequence, to dispose of 30 to 35 applications every day. But he finishes this work before 12 noon and then goes away to chat with other Deputies. An enquiry should be made into the loss which the people of Comilla are suffering, in consequence of Babu Syama Kumud's manner of administering justice and into many other graver charges which are made against him.

The record of Babu Syama Kumud's service shows that he has been alternately going up to the 6th grade, and coming down to the 7th since his appointment to a Deputy Magistrateship on the 3rd July, 1881. We do not know why he was suspended in 1894. But it is a wonder that he has been able to remain in the service so long. Some member of the Bengal Council ought to put a question regarding Babu Syama Kumud's doings.

(d)—Education.

BANKURA DARPAN,
Dec. 8th, 1898.

17. The *Bankura Darpan* of the 8th December recommends the study of

Agriculture as a subject of study in the Primary and Middle schools. Agriculture in the Primary and Middle schools. The addition of a new subject may increase the burden now lying on the young students, and the writer therefore suggests that science, as a subject, should be excluded from the curriculum of the vernacular schools. A proper teaching of science, in all its details, forms a part of higher education. All that is required to be done in the Primary and Middle schools is to instil the easy principles of science into the minds of young students, and this is best done by introducing them into textbooks in literature, in which they can be made easily intelligible to the young learner. Those who will go up for higher examinations will get an opportunity in future to study science in detail. The peasant boy, whose education will end

in the vernacular school, will not profit by a smattering knowledge of science, but will benefit by learning agriculture.

18. A correspondent of the *Basumati* of the 15th December complains that in the last Middle English and Middle Vernacular Scholarship Examinations, the paper on mensuration was rather stiff. According to the Director's orders, students are not required to read those portions of mensuration which require the extraction of square roots. In this year's mensuration paper, however, a question was set which could not be worked out without the extraction of square roots. This question bore 12 marks.

BASUMATI,
Dec. 15th, 1898.

Defects of the Madrassa education.

19. The *Mihir-o-Sudhakar* of the 16th December condemns the system of education which prevails in the Arabic Department of the Calcutta Madrassa. The only subjects which are taught there are the three languages—Urdu, Persian, and Arabic, and even these are not thoroughly taught. The text-books in Arabic are those which were appointed many years ago, and have never been changed. There are a large number of good books in Arabic, and the best text-books for the Madrassa boys would be selections compiled therefrom. In fact, as Arabic is now taught in the Madrassa, the students, who pass the final examination, can hardly write a good essay in that language. To learn the language thoroughly, they must read the writings of many authors. Nor is religion properly taught. Neither the Koran nor the *Hadish*, neither the *Tafsir* nor the *Fekar* is taught, and it is impossible to get a thorough insight into the religion of Muhammad without reading these. But the greatest defect of the Madrassa education is that history, geography and mathematics find no place in its curriculum. At one time, Muhammadans were famous for their love of history, and it was they who taught mathematics to the western world. Yet the curriculum of the Madrassa does not contain these two subjects! Madrassa boys who have left the College, can hardly describe the geographical position of their own village. It is absolutely necessary to include these three subjects in the Madrassa course, if the education imparted there is to expand the mind and sharpen the intellect of its recipients.

MIHIR-O-SUDHAKAR,
Dec. 16th, 1898.

20. According to the *Sanjivani* of the 17th December, Dr. Martin, Director of Public Instruction, has been granted an extension of service for fifteen days, in order to enable him to earn a special pension. But what has Dr. Martin done that he should get a special pension?

SANJIVANI,
Dec. 17th, 1898.

(e)—*Local Self-Government and Municipal Administration.*

21. A correspondent of the *Charu Mihir* of the 12th December complains of want of good drinking-water for men and cattle in the village Muzaffarpur, in the Netrakona subdivision of the Mymensingh district. The villagers have made over to the Local Board a piece of land, in the heart of the village, for the excavation of a tank, but the Board has as yet taken no steps in furtherance of the object.

CHARU MIHIR,
Dec. 12th, 1898.

22. A correspondent of the *Basumati* of the 15th December writes that on the 5th December last an election was held of members for the Karimpur Local Board, in the Nadia district. The Bagchis of Jumsarpur got the names of a large number of people, bound more or less by obligations to them, registered in the voters' list. The writer, however, has great objection against the Bagchi Babus who, as Local Board members for the last few years, paid no attention to the sanitary condition of the villages. The writer requests the authorities to cancel the election in question and hold another election.

BASUMATI,
Dec. 15th, 1898.

(f)—*Questions affecting the land.*

23. The *Charu Mihir* of the 12th December says that many landholders are now in the habit of leaving the management of their zamindaris in the hands of their amla, and of themselves living in luxury in or near Calcutta. The amla are not always men competent to manage zamindaris. Nay, there are among them men who

CHARU MIHIR,
Dec. 12th, 1898.

employ tricks to send their masters away in order to serve their selfish ends, as the absence of their masters gives them excellent opportunities of committing extortions upon the raiyats in the name of management. It is not likely that Government's condemnation of absenteeism once a year in the Annual Administration Report will bring such zamindars to their senses. They will come round only if Government deals severely with any cases of oppression, which occur on the estates of absentee zamindars.

It is a source of great discouragement to the raiyats to compare the old zamindars of the country with the present race of zamindars. The old zamindars ruled as well as cared for their raiyats. In their time, raiyats joined in their zamindars' festivities. Now-a-days zamindars only suck money out of their raiyats, and spend it in domestic ceremonies, far from their own homes and the homes of their raiyats. For various reasons raiyats are being alienated from their zamindars; and alienation between zamindars and raiyats is not good for the community.

(g)—*Railways and communications, including canals and irrigation.*

MURSHIDABAD
HITAISHI,
Dec. 14th, 1898.

24. The *Murshidabad Hitaishi* of the 14th December says that though the Kandi-Panchthupi road, in the Kandi subdivision of the Murshidabad district, has received its usual annual repair, such tinkering fails to permanently improve the condition of the road, which is extremely miserable. In the course of the last three or four years, a number of fresh breaches have occurred, and now double the money that would have been sufficient to put the road in thorough repair some years ago will be required to set it right. A number of bridges have become absolutely necessary. If the road is still neglected, it will take still more money to repair it in future. The Government is earnestly requested to take up the repair of the road at once. The road serves not only Panchthupi, which is itself a large and important village, but also the villages of Tarapur, Gadda, Sinhari, Melendi, Sundarpur, Hatisala, Godha, Pulé, Muniadihi, Harischandrapur and Apumolla. The Magistrate intended to visit Panchthupi this year, and the people expected much good from his visit. But, unfortunately, the idea of a visit has been given up.

BANKURA DARPAN,
Dec. 16th, 1898.

25. A correspondent of the *Bankura Darpan* of the 16th December complains that the inhabitants of Mirjapur and nine other villages, in the Katulpur thana of the Bankura district, submitted memorials to the District and Local Boards for the repair of the road between Mirjapur and Khundanga, which is in a most miserable condition for want of repairs, and has in places been encroached upon by the villagers, but neither Board has lent an ear to their representation. The road is used for trade purposes, and its repair will greatly benefit the people of the villages in question.

PRATIVASI,
Dec. 19th, 1898.

26. A correspondent of the *Prativasi* of the 19th December complains that a passenger for Khulna by the Eastern Bengal State Railway has to suffer a thousand and one inconveniences. At the Sealdah Station he becomes hampered with his luggage, and has to pay an exorbitant fee to the railway porter to have it carried to the train. The porter's fee is fixed, but such is the strength of the combination among them that they will not carry luggage if their exorbitant demand is not complied with. The passenger is equally harassed in getting his luggage booked, and also in getting a ticket without paying something to the railway employés. It is a risky affair to travel second class by the Khulna mail, as European soldiers generally travel that class and ill-treat native passengers. The carriages, again, are not well lighted, and no water is to be had on the line.

The passengers have to suffer great inconvenience also in the steamer. The steamer is not properly lighted, and the intermediate class, which means a place on the deck screened off, is simply intolerable. The arrangements for landing passengers at the steamer stations are highly defective. At the Perozepore station, for instance, the passengers are landed on a chur.

(h)—General.

27. The *Murshidabad Hitaishi* of the 14th December has the following:—

The Chief Secretary to the Government of Bengal.

The Chief Secretary is the right-hand of the Lieutenant-Governor, and the office of Chief Secretary is now filled by Mr. Bolton. Of late, we have been pained to hear complaints against him. As an Assistant or Joint-Magistrate, Mr. Bolton served long in the Murshidabad district, and, so far as we are aware, gained a good name. He used to talk freely with everybody, and never forgot to enquire about anyone with whom he had come into contact even once. With his promotion his nature should have become more noble. He now fills the highest office under the Government of Bengal, but, unfortunately for the natives of Bengal, he is said to have become less kind to them. With his elevation in office, his nature is said to have undergone a change for the worse. We hear that he no longer makes the acquaintance of the leading members of society, because he has little leisure. The variety and importance of his work, of course, leaves him little leisure. But it is a part of the Chief Secretary's duty to mix with the public in order to ascertain public feeling regarding the measures of Government. Mr. Cotton filled the office of Chief Secretary with great credit and was promoted. He was an affable man and had a kind word for everybody. He conversed with one and all, in order to gauge public feeling and ascertain the real condition of the country. He tested official opinion in the light of the information which he thus obtained, and then did what appeared to him to be right. In this way Mr. Cotton succeeded not only in carrying on the administration smoothly, but also in keeping the people contented. It is the example of Mr. Cotton which Mr. Bolton should follow.

We cannot say who is responsible for the undue favour shown to a Eurasian Deputy Magistrate by promoting him over the heads of five or six native officers, who have all, from time to time, been highly spoken of by the District Magistrates under whom they served. The information was published by the *Amrita Bazar Patrika*, which also said that the Eurasian officer was a favourite of Sir Charles Elliott. It is hoped that some member of the Bengal Council will ask the Government a question on the subject.

We ask Mr. Bolton not to be wholly influenced by the opinions of his subordinates, but to lend an ear to non-official as well as to official opinion, and then act as he thinks right. Let him act in this manner, and we shall be satisfied.

28. The *Basumati* of the 15th December complains that post-cards and postage stamps are not sold and parcels are not delivered by mufassal post offices on Sundays.

A postal complaint.

This causes the mufassal people very great inconvenience. According to Postal rules, postmasters have to despatch the mail and take delivery of parcels even on Sundays. We therefore fail to understand why they should not also be required to sell postage stamps and get parcels delivered by postal peons. Village postmasters live in the post office buildings, and they will not be put to any additional labour if they are required to sell postage stamps on Sundays.

29. The *Hitavadi* of the 16th December has the following:—

A complaint in connection with the Calcutta Medical College Hospital.

The Medical College Hospital is the best managed hospital on this side of India, and it is a pity that there should occur cases which reflect no little discredit upon its managing staff. On the 15th November last, the son of an influential resident of Uttarpara, aged about 27 or 28, was admitted to the Calcutta Medical College Hospital on the recommendation of Babu Guru Charan Sen, the doctor in charge of the Uttarpara Hospital. The patient was lodged in a separate compartment in Dr. Charles' ward. The patient was at first under the treatment of Babu Guru Charan Sen, who declared his complaint as "obstruction of bowels" and made a surgical operation at the mouth of the anus. Dr. Charles made an incision upon the part operated upon. He paid a visit to the patient once in the morning every day, and declared his complaint to be "extravasation of urine." He, however, assured the patient's friends and relatives that he was gradually progressing. Things went on in this way till the 20th November last, when in the evening the

MURSHIDABAD
HITAISHI,
Dec. 14th, 1898.

BASUMATI,
Dec. 15th, 1898.

HITAVADI,
Dec. 16th, 1898.

patient became very restless, and the symptoms of his illness grew from bad to worse. The patient's brother and relatives left him in the charge of two friends and went to their house in Bowbazar Street. At about 9 P.M., Dr. Bird came, examined the patient's abdomen and went away. The nurse told the patient's friends that the doctor meant to operate upon him that very night. This surprised the two friends. The patient was very low and suffering from high fever. No relative was near. Not knowing what to do, one of the two men in whose charge the patient had been left went away to consult the patient's relatives. In the hall he met Dr. Bird conversing with a Bengali doctor, who seemed to be an old and experienced physician. But in reply to the enquiries of the broken-hearted friend, he smilingly answered that Dr. Bird had made up his mind to make the operation at 9-30 P.M. The patient, he said, was not likely to live, and it was a useless attempt to make the operation.

When the friend returned with the patient's brother, he saw that the patient was not in his room. On enquiry he learnt that he had been taken upstairs on his cot in spite of the protests of the friend in whose charge he was left. At this juncture came the nurse and ordered the patient's brother and friends out of the room. They took their seats on the bench at the gate, but were ordered out of the hospital compound by the *durwan*. They had to wait outside the hospital compound. At about 10 P.M., the patient was brought down to his room. He was all calm and quiet. His eyes were half closed, and he was breathing hard. The patient was about to die, and his friends and relatives wanted to carry him to the Ganges before his death. At 11 A.M. the next day they got the Principal's permission to take him away. At 1-25 P.M. the patient breathed his last.

After the patient's death, when the clothes were taken off his body, a mournful spectacle presented itself. There was an incision, measuring about 4 inches from right to left and descending down to 2 inches above the mouth of the anus. There was another operation, the incision beginning just below the umbilicus in the *pinæa alba* and descending about 4 inches. The incisions were very deep, and it is the conviction of many that they hastened the patient's death. It is at least quite probable that the patient would have lingered a few days more if Dr. Bird had not forcibly made the dangerous operations without the permission of the patient's friends and relatives. Dr. Bird could not at first diagnose the patient's complaint, and declared it to be "perineum abscess" after making the dangerous experiment in question upon the patient's body.

It is the height of folly to make such a dangerous operation at night on the body of a patient in a critical condition without the permission of his near relatives. There is no doubt that the deep-rooted prejudice of respectable people against hospital treatment is due to such rash conduct of the hospital authorities as the one under notice. As for the courtesy of the Bengali doctor, it is certainly of a wonderful kind. The vanity of youth has not left him even in his old age. But let that pass. It is in this fallen country alone that such rash operations are made without giving rise to an agitation. In England or any other country a hue and cry would have been raised over such a rash operation. The newspaper reader is aware what a severe sentence has been passed upon a medical man in England for making an illegal operation upon the person of a woman.

The relatives of the deceased could not perhaps have the dead body examined by other doctors on religious and social grounds. Such an examination, however, would have materially helped an enquiry into this matter. We, however, request the hospital authorities to enquire whether the making of the operation against the wishes of the patient's friends and relatives, simply for the sake of an experiment, did not hasten the death of the unfortunate young man.

30. The *Bangavasi* of the 17th December is not satisfied with the appointment of a European as the Manager of the Puri Temple. The Government has, of course, done

A European Manager for the Puri Temple.

what it has thought right and proper to do, but has it acted wisely in appointing an old Christian Civilian to a post by virtue of which he will have to superintend over the worship—the *bhoga* and the *raga*—of Lord Jagannath?

III.—LEGISLATIVE.

31. The *Hitavadi* of the 16th December has a cartoon on the Calcutta Municipal Bill. A sale-room is shown, the Calcutta Municipal Bill being under the hammer. There is a gathering of Europeans and natives. The sale is being conducted by Europeans, and bargaining is evidently going on over "Calcutta," between two Europeans. Near the auctioneer stands another European, looking somewhat like Sir John Woodburn. From the table hangs a cloth, on which is written:—"The new law is for convenience." On the sale board is written the following:—

HITAVADI,
Dec. 16th, 1898.

"FOR SALE.

Buildings on narrow lanes, tiled huts, and kutcha-pucca buildings.

Convenience of the poor—they will get a price for their property.

The lands of the poor will be resold to them, the profit made in the transaction going to the public exchequer.

The benefit of the poor—they will have open and well-ventilated houses, and large streets."

The letter-press runs as follows:—

"Mackenzie, Lyall and Company.

Auction room—Bengal Council Chamber.

For sale—Local Self-Government.

For benefit of the poor."

VI.—MISCELLANEOUS.

32. The *Basumati* of the 15th December has the following:—

Cause of India's improverishment under English rule.

Englishmen are in the habit of boasting that, under their rule, the ease and comfort of the Indian people have increased, and their economical condition has also undergone a change for the better. "We are prompted by a belief," said Lord George Hamilton not long ago, "that wherever the British flag floats, there the condition of the people under it improves." But is this borne out by facts? It is about a century and a-half that India has come under the sway of the English, but has this long period of British rule been marked by any very great improvement? The answer to this question comes from the Famine Commission. "The enormous section," runs their report, "including the great mass of day-labourers and unskilled artizans, not only shows no improvement in ability to resist famine, but is becoming more liable to starvation." If this is true, what is there for Englishmen to boast of? The officials, we take it, cannot venture to question the correctness of this statement. It is neither Congress agitators, nor native editors who have said this. The decision has been arrived at after a careful enquiry, and examination of witnesses by a Commission appointed by the Government itself. The statement made by such a body cannot but be accepted as correct.

BASUMATI,
Dec. 15th, 1898.

To tell the truth, famine has been visiting this country, since the establishment of British rule, with a frequency never before known. That much talked of famine of 1768, known as the "*chhiatturer manwantur* or the famine of '76 (B.E.) broke out in the beginning of British rule, and, after that, famine was not heard of for a long time. In 1768, however, there were no facilities of communication. There were no railways, no canals, no ferry fund or feeder roads. It was, therefore, not at all strange that there should have been such a widespread famine at that time. But now-a-days facilities of communication have improved. Railways have been constructed all over the country from one end to the other. Steam-vessels are plying along the sea coasts, and commodities are being carried from one end of the country to the other. Why, then, this widespread famine? This appalling mortality? It is not that the people cry for food only during a famine or scarcity. According to Dr. Hunter, forty millions of people in India perpetually live on one meal a day.

But why is this so? The soil of India has not ceased to yield its produce as plentifully as it used to do before. It still yields corn which, after feeding the Indian people, can meet the requirements of foreign lands. But, thanks to the British administrative policy, the Indian peasant has to hand over his wealth of corn to foreigners and starve himself.

Let us explain how this comes about. During the Hindu rule, the peasant had to pay only one-sixth of the produce to the Government. This the Government devoted to the promotion of the welfare of the people. To use one of Kalidas' similes, the Hindu ruler, like the sun, gave back his people ten times what he took from them. The Musalman ruler, it is true, sometimes drew heavily from his subjects, but he spent all he took within the country, and thereby benefited the people. But such is not the case under British rule. Except in permanently-settled estates, the rent is being frequently enhanced, and a large amount is being annually sent home, not a farthing of which ever returns to this country. The country is being thus impoverished.

It may be said that, when the existing outturn of corn does not suffice, more corn ought to be grown. But who is to grow, and how? The country is being impoverished by the drain in the shape of the home charges. There is no capital in the country. To check this tide of impoverishment, natives should be more largely employed in the Government service and native arts and manufactures should be encouraged. The system of permanent settlement should be extended, or rents should be fixed at least for 20 years in estates not permanently settled. Without a sincere attempt to improve the economical condition of the country, it is useless to try to put a stop to the recurrence of famine and scarcity.

HITAVADI,
Dec. 16th, 1898.

33. Two Musalman associations, writes the *Hitavadi* of the 16th December, have been made famous by being mentioned by the Secretary of State in his speech on the Municipal Bill and in his defence of the sedition law.

Government servants dealing with politics.

Among the members of these two associations many are Government servants. The public may naturally feel a curiosity to know how these men could take part in a political agitation or freely express their opinions on a political question like the one which was involved in the passing of the sedition law. The case of Mr. Thorburn has now enabled everybody to understand how unjustifiable it is on the part of Government servants to express opinions on political questions. How, then, could a Judge of the Calcutta Small Cause Court and a Magistrate of Calcutta, as members of public associations, support the sedition measure? How, again, do they venture to join associations in which political questions are discussed?

HITAVADI.

34. The same paper writes as follows:—

The Russian and British methods of government compared.

Just as the Governor-General of India comes to know India and matters Indian through the officials, so does the Czar of all the Russias depend entirely upon his subordinates, and often becomes a helpless tool in their hands. The Russian press does not enjoy full liberty, and the Czar often fails to know the true state of things in his country. In this country, too, the sedition law being passed, at the instigation of narrow-minded officials, to keep the press under subjection, a great obstacle has been thrown in the way of the Government being furnished with correct information regarding the people and the country. Famine has broken out in Central Russia, but the officials are denying its existence. The Czar, however, has not this time placed any confidence in them, and has sent two Adjutants to the affected tract with the instruction that they should not depend upon the local officials for information, but should make an independent enquiry. Many officials in this country seem to bear a close resemblance with Russian officials. In 1866, when the great Orissa famine first broke out, Sir Cecil Beadon ignored its existence, and Lord Lawrence had to make independent efforts to be acquainted with the true state of things in Orissa. But not to go so far back, what was that which took place during the last famine? There was a famine of an acute type and people began to die from starvation, but still the Viceroy did not do so much as to send the information to England. The officials admitted the existence of famine only when a telegram was sent home, from a private source, reporting its outbreak. The Czar of Russia may now depend upon getting correct information. By taking an independent line of action he has offended the officials, but if it turns out that famine has really broken out in Central Russia, the officials who tried to conceal its existence will have to pay dearly for their fault. For, after all, Russia is not India.

HITAVADI,
Dec 16th, 1898.

35. A correspondent of the same paper complains of mismanagement in the Puri temple. The present *sebat* or Superintendent of the temple is Raja Mukundadev Bahadur who came of age only two years ago. During his minority the management of the temple was in the hands of his grandmother. That lady did not manage the temple affairs well, but under the management of the young Raja, the temple affairs are drifting from bad to worse. The daily *bhogas* or offerings of food to the god do not come off regularly. The Raja is over head and ears in debt, and cannot always regularly pay for the *bhoga*, which is a costly affair. It sometimes happens that of the two *bhogas*, only one is offered, the evening *bhoga* failing to make its appearance. It should be borne in mind that the two *bhogas*, after they have been offered to the god, are distributed among hundreds of *Sannyasis* and beggars who absolutely depend upon them for the satisfaction of their hunger. The Puri pilgrims, too, do not cook, but eat the *mahaprasad*. If, therefore, the *bhoga* is not regularly offered, or if one of the *bhogas* is left out, a large number of people are put to very great inconvenience. That this irregularity in the observance of religious rites in the Puri temple is a source of great dissatisfaction to an orthodox Hindu goes without saying.

But why this irregularity in the worship of the god? Is the temple income not sufficient for the purpose? The temple income is derived from three sources:—(a) the *devattar*, or the landed property of the temple, (b) the *pranami*, or money-offering to the god, (c) the sale of the *mahaprasad*. The annual income of this *devattar* property is Rs. 23,000, but the rents of the land, which were fixed about 30 or 40 years ago, can now be enhanced and the income increased by about Rs. 12,000. The second source of income is *pranami* i.e., the money-offerings paid by pilgrims. A large portion of the income derived from this source is misappropriated. If carefully and honestly managed, this income will not be an inconsiderable one. The third source of income is the sale of the *mahaprasad*. The income from this source is shown as Rs. 8,000, but the real income from this source ought to be not less than Rs. 50,000.

The expenses of the temple amount to a large figure, the daily *bhoga* expenses amounting to as much as Rs. 100. It may seem that the expenses outweigh the income. But that is not so. Properly and economically managed, something might be saved out of the income after meeting the *puya* expenses, and devoted to some religious or charitable purpose.

An inventory ought to be made of the ornaments and jewellery of the god, and they ought to be kept in safe custody. It is said that such an inventory is lodged in the Puri Collectorate. Complaints are from time to time made that some of these ornaments have been misappropriated. The Puri temple is a public institution, and the public ought to have access to the inventory in question.

The public have never been favoured with a sight of the Raja, who goes by the name of *चमडि बिम्ब* or moving Vishnu. It is complained that, though the moving Vishnu, the Raja has no control over his servants. Not long ago, a creditor of a certain *khanti* enjoying the Raja's favour seized jewellery valued at about Rs. 30,000. Strange to say, immediately after the seizure, the Raja gave the woman more valuable jewellery and ornaments. Now the question is, where these ornaments came from? Can, again, a man who is so insanely guided by his whims, be safely entrusted with the management of the Puri temple?

36. The *Bangavasi* of the 17th December has the following:—

Dr. Welldon on England's Mission in India.

We come across the names of three *lats* in the Hindi language—(1) the Jangi Lat, or the Commander-in-Chief, (2) the Mulki Lat, or the Governor-General, and (3) the Padre Lat, or the Lord Bishop of Calcutta. About the Padre Lat, we have rarely any occasion to say anything. He is the priest of the English Christians and of only such among them as are Protestants. He has no control over the administrative, judicial or educational departments of the Government. For the British Government, though Christian, has assured us that it will not in any way interfere with our religion, our manners and customs, our indigenous methods of education. Hence it is

BANGAVASI,
Dec 17th, 1898.

that though our Government is a Christian Government, even its High Priest, the Lord Bishop, has no voice in anything that concerns us. Like the Musalman Maulvi who has the fullest liberty to read out from the Koran and the Hindu *Kathak* who has the right to recite from the Purans, the Christian Missionary has the right to preach the gospels wherever he likes. The Government is neither favourably nor unfavourably disposed towards any religion. This absolute religious neutrality of the Government has enabled Hindus and Musalmans to practise their religions in peace. This peace, however, is perhaps soon going to be disturbed.

A new Lord Bishop is coming out to this country with the new Governor-General. The name of this new Lord Bishop is Dr. Welldon. He was the Headmaster of the Harrow School, and if he had stuck to his post, he would have soon occupied a high post in his country, probably that of Archbishop of Canterbury. His acceptance of the Indian bishopric, therefore, surprised his English friends, and, like the new Governor-General who has equally surprised his friends by accepting the Viceroyalty, he gave an explanation to the English public in an after-dinner speech. His explanation, however, has caused us no little fear and anxiety. Here is a passage from his speech:—

"I would not not have accepted the office of Bishop in Calcutta, if I had not been allowed a free hand to encourage and support Christian missions. The religions of India are breaking down. They are being sapped by education and Christianity, and, unless India become Christian, that vast country will be without faith. The duty of England is to make India Christian."

If these words had fallen from the lips of an ordinary Christian Missionary, we could have laughed them away. But Dr. Welldon is more than an ordinary Christian Missionary. He is a friend and fellow student of our new Viceroy, and both of them are coming out together to fill two of the highest posts in the country. When we think of this, we feel somewhat beside ourselves. Once, twice, thrice—the oftner we read Dr. Welldon's speech, the more is our mind filled with fear and anxiety, doubt and surprise. What is this!—we think—Is all our hope, is the assurance of the Queen, is the British Government's glory—the policy of religious neutrality—going to be cast down to the dust? The hope under the inspiration of which we have so long been performing our religious ceremonies in peace and worshipping our gods and goddesses, the assurance under which the Musalman Imam has been summoning the faithful to prayer—are Hindus and Musalmans to lose their confidence in that hope, that assurance of the Queen, that only stick of the blind and crutch of the cripple? Are we, we ask, henceforward to live in perpetual anxiety?

"The duty of England is to make India Christian". It will be a serious thing for the Indian people if this statement of the new Lord Bishop be true. The *London Times*, we also notice, lately contained an article entitled, "To make India Christian." This article, as well as Dr. Welldon's speech, shows that agitation of a sort is secretly going on in England in regard to this subject. It is true that among the English-educated rising generations of India religion is gradually dying away. It is true that with our tastes vitiated by Western civilisation, we are forsaking our own manners and customs and giving up our own costume. It is also true that many of us, having received English education and amassed wealth by practising in the law court or holding high posts in the public service, treat our social rules with contempt, disrespect our priests and *gurus* and feel no sympathy with native movements and undertakings. Still let no Christian Missionary entertain the hopeless hope of evangelising all India. If in a vast cornfield, there be a bunch or two of mildewed corn, should the entire crop be destroyed? No wise man should undertake such a vain and foolish work. The Hindus and Musalmans, moreover, can bear anything and everything, but they cannot bear any interference with their religion. Interfere with their religion, and the Indian people will be driven mad. The *Pioneer* is very well acquainted with the state of things in this country, and it has therefore strongly protested against Dr. Welldon's speech, and has also given expression to some of the inmost feelings of its heart. Here is a passage from the *Pioneer's* article:—"We have all got to recognise that religion for the modern world of European culture is a tabooed topic." The new Lord Bishop, we hope, will carefully ponder over these words before he ventures to teach religion to the Indian people.

To the blind day and night are one. With him everything is shrouded in impenetrable darkness—he sees nothing, understands nothing. Even if the mystery is understood, what can he *do*? The English Government rules a vast empire, and is the arbiter of the destinies of 300,000,000 of people. What it will do will be done, and we shall have to put up with it. But, then, the English nation are the most exalted nation on earth. They are large-hearted, high-minded and generous. In the heart of the Indian people they occupy a position almost as high as that occupied by their God. We have no doubt that they will not easily forego this hard-earned honour and respect. Wise Englishmen, like the editor of the *Pioneer*, are on our side, and we can safely pass over the speech of Dr. Welldon, though he is to be the Lord Bishop of Calcutta. There is another hope—Queen Victoria, Empress of India, is still alive. The Kohinoor still adorns her head. The Indian people can, if they like, still go and see her gracious smiling face. We need not, therefore, be afraid of the ravings of Dr. Welldon, the school-master, now Lord Bishop of Calcutta.

37. A large-hearted and conscientious European Civilian, writes the same paper, is going to retire. Mr. W. H. Grimley is known to all as a kind-hearted master, a protector of the helpless. During the 35 years of his service in this country Mr. Grimley never deprived any one under him of his bread. Those who served under him are sorry to lose such an able and kind-hearted master.

38. The *Sanjivani* of the 17th December says that the Lady Dufferin Fund has not in the least benefited *zanana* ladies, because they seldom go to a public hospital for treatment. But it has vastly benefited European and Eurasian ladies by opening up a career for them. Almost all European or Eurasian ladies who received education at the Calcutta Medical College have found employment as Superintendents of *zanana* hospitals in different parts of the country. The Calcutta Hospital, too, has been placed under a European lady doctor, and it is probable that when Miss Cohen returns to India she will get the situation for good. On the other hand, Dr. Kadambini Ganguli who passed the final examination of the Calcutta Medical College and took her degree at Edinburgh, and Bidhu Mukhi Bose and her sister and Jamini Sen, who are all passed Assistant Surgeons, have been left unnoticed, though, from their intimate knowledge of the country and its people, they would have been more useful as Superintendents of *zanana* hospitals than European ladies. Mrs. Ganguli has just now been employed, through unavoidable necessity, in the Calcutta Hospital. But considering the satisfaction she has more than once given in the post, she ought to be permanently employed. If the fund was intended to benefit only European and Eurasian lady medical graduates, the officials should have been the last persons to collect subscriptions for it from the natives.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 24th December 1898.

BANGAVASI,
Dec. 17th, 1898.

SANJIVANI,
Dec. 17th, 1898.

